

Jamaica

— Dan

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Honor the Lord with thy substance, and with the first fruits of all thine increase; Be shall thy barns be filled with plenty, and thy presses shall burst out with new wine."
—PROVERBS.

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MORMONISM DEFENDED &c.

[CONCLUDED FROM PAGE 226.]

While I would not condescend to notice the many inconsistencies, misquotations, contradictions, and misrepresentations of "A Gentile," it might be interesting for him to reconcile his statement that Brigham Young was "an Englishman" with the fact that he was born in Whitingham, Windham County, Vermont; his parents were also American born.

Again, his statement that the "Mormons" were driven from Nauvoo for polygamy in 1846 with the fact that that doctrine was not proclaimed until Sept. 14, 1852. His statement that in Utah "the women are worse treated than in any other community in the world" with the fact that in Utah the women are in possession of the elective franchise and political, religious, and personal rights on an equal footing with men. They can vote, hold office, and control personal property, independent of their husbands, by law; the fact being that in no civilized country in the world are women so free, independent, and more respected than they are in Utah. Polygamy is wholly and entirely optional with the Mormon women, and

ever has been. Those who enter the system of plural marriage do so from their own free will and choice, and they can at any time procure a divorce from their husbands on the same grounds that divorces are granted to monogamists, not only the Territorial courts, but also the courts of the United States always being open to listen to their complaints, if they have any, and to administer all necessary aid or relief. His statement about the poor Sheffielders being "dazzled by the picture of a land flowing with milk and honey," with the fact that Utah has ever been truthfully represented by the "Mormon missionaries" as a desert needing industry and toil to develop its resources, such as only true believers in Mormonism could endure, which was more especially so in times past. "Mormon" missionaries will generally be found too well informed, too honest and conscientious, to make promises to people which they know cannot be realized; such a course would only make enemies, not friends, thus thwarting the very object of their labors.

"A Gentile" seems to think it a

dreadful thing for poor people to go to Utah, notwithstanding he says "they are offered substantial blessings, happy homes, contentment, and plenty." But if these results are realized—which has been the case with tens of thousands, and there is still room for more—then other people will fail to see the cause of his alarm.

The very songs, a few verses from which he quotes, one of which he has misquoted to make it appear ridiculous, though they may bear the impress of poetic fancy, are a rebuke to him, for they were written by "honest Englishmen," one of whom (W. Willes) had been to Utah, enjoyed some of the benefits of which he sings, and had returned to his native land as a missionary when he wrote his songs. But labor, industry, economy, honesty, and sobriety are necessary to this success.

In regard to "the Gospel" which the Latter-day Saints teach, I commend the following brief epitome of their earnest belief from the pen of Joseph Smith, which was written by him in 1842.

"We believe in God, the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost. We believe that men will be punished for their own sins, and not for Adam's transgression. We believe that through the atonement of Christ all mankind may be saved by *obedience to the laws and ordinances* of the Gospel. We believe that these ordinances are:—First, faith in the Lord Jesus Christ; second, repentance; third, baptism by immersion for the remission of sins; fourth, laying on of hands for the gift of the Holy Ghost.

"We believe that a man must be called of God, by 'prophecy and by laying on of hands' by those who are in authority, to preach the Gospel and administer in the ordinances thereof. We believe in the same organization that existed in the Primitive Church—namely, apostles, prophets, pastors, teachers, evangelists, etc. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc. We believe the Bible to be the Word of God, as far as it is translated correctly; we also believe the Book of Mormon

to be the Word of God. We believe all that God has revealed, all that He does now reveal; and we believe that he will yet reveal many great and important things pertaining to the kingdom of God. We believe in the literal gathering of Israel, and in the restoration of the ten tribes; that Zion will be built upon this continent (America); that Christ will reign personally upon the earth; and that the earth will be renewed and receive its paradisaic glory. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring, and sustaining the law. We believe in being honest, true, chaste, benevolent, virtuous, and doing good to all men; indeed, we may say that we follow the admonition of Paul, 'We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report, or praise-worthy, we seek after these things.'

To this I add that we believe in the eternal union of the sexes in the married state. That marriage is an ordinance of the Gospel, and not merely a civil contract. That, according to God's law, it is inevitably as binding in eternity as it possibly can be in "time." That all marriage contracts should be solemnized and confirmed by that authority and power which was conferred by the Savior of the world upon Peter and the Apostles. "That whatsoever they should bind on earth should be bound in heaven," and *vice versa*. That all marriages not solemnized and confirmed by this authority pertain only to time, and are of no force or effect in the resurrection, where "there is neither marrying nor giving in marriage." That a man who marries a second wife after the first is dead, or a third after the second is dead, if married by the law of God, is as much a polygamist as though he had taken them all at one time by their mutual consent and free will, for "they are not dead who die in the Lord," but asleep to awake in the re-

urrection, clothed with immortality and eternal life. The woman is given to the man, and assumes his name, and not the reverse. Hence we believe in polygyny, or a plurality of

wives, or the ancient patriarchal order of families as approved by God's law.

Yours respectfully,

Jos. F. SMITH.

Liverpool, March 23rd, 1875.

MANCHESTER CONFERENCE,

HELD AT THE TEMPERANCE HALL, GROSVENOR STREET, MANCHESTER, SUNDAY, APRIL 11TH, 1875.

Missionaries from Utah present on the stand. Joseph F. Smith, President of the European Mission; Robert T. Burton, Prest. of the London Conference; R. V. Morris, Prest. of Birmingham Conference; David McKenzie, Prest. of Glasgow Conference; Wm. B. Barton, Prest. of Liverpool Conference; E. N. Freeman, Prest. of Sheffield Conference; H. S. Gowans, Prest. of Manchester Conference; L. John Nuttall, "MILLENNIAL STAR" Office; John H. Smith, of Birmingham, Peter Barton, of Sheffield, Edward Snelgrove and L. Holbrook, of Manchester Conference, and John Miller, Prest. of Manchester Branch.

10.30 a.m.

Meeting called to order. Choir sang "The morning breaks, the shadows flee," &c. Prayer offered by Elder Snelgrove. Hymn, "Joy to the world the Lord will come," was sung.

Prest. Gowans expressed his pleasure at meeting so many of the Saints present, and in beholding the faces of those from the Branches around Manchester, and hoped that all would be blessed in the meetings to day.

Elder John H. Smith said, It gives me pleasure to meet with you this morning under so favorable circumstances. As an Elder I have a testimony of this Latter-day work, and I rejoice in bearing that testimony. This work is based upon faith, in which we have to bring ourselves to a belief in certain principles, and by our obedience to those principles we can save ourselves. Quoted the passage, "Faith is the substance of things hoped for, the evidence of things not seen."

Said, we must exert our faith in temporal as well as in spiritual things, for by having faith in our business affairs, aided by our works and perseverance we prosper. So in relation to our spiritual welfare. Quoted 11th chap. Hebrews. Referred to the faith of Prof. Morse in electric telegraphy, his perseverance and labors with the American and English governments, in which he finally succeeded. Also to Jacquard, the inventor of the first loom in France, showing what opposition he met in his faith, on the practicability of looms; yet by his works added to faith, he accomplished what he sought for. So with our works added to our faith, for by putting into practice those principles of the Gospel of Christ as set forth in the Holy Scriptures, which are many, we shall gain the blessings therein promised. No man can say that works are not necessary to faith, or faith to works. By teaching the Gospel as propounded by our Savior, we do well. May God bless, and enable all, to see and know their relationship to Him as his children.

Elder Freeman said, as Latter-day Saints we believe in Jesus Christ the Son of God; also in the necessity of putting in practice the principles taught by him and his Apostles: commencing with faith, then follows repentance and baptism. Showed that baptism was necessary to salvation. If baptism was necessary in the days of Jesus, so it is to-day, as we find no divine record that any of the ordinances have been done away. Spoke of the conversion of Paul, also of Cornelius, and of the disciples on the day of Pentecost. Said we Latter-day Saints do not believe that the Lord instituted these and other ordinances for the

salvation of man, and then, that men should have the right of selecting those that pleased them best and discarding the others. My testimony is that God has revealed his mind and will to man; that men have been called in our day as was Aaron to work in the ministry; that Joseph Smith was a true Prophet of God, and through him the Gospel has been restored to man by obedience to which, all may have eternal life.

Prest. Smith said: I think it will not be difficult for intelligent men to come to the conclusion, that no imperfect system of religion can save mankind in the kingdom of God. I understand salvation to be the gift of eternal life, which is the greatest gift of God, by which we are exalted and prepared to enter into the celestial kingdom, to dwell with Christ and God eternally. Salvation is redemption from sin, and from death—the fruit of sin—unto life, that we may *never* die. We find ourselves clothed with mortality; we live in this mortal state a few years and pass away—we call it death. So far as any inherent knowledge we possess—so far as our ordinary experience in the world is concerned, or so far as it is possible for us to gain knowledge from this world, we cannot affirm that that is not a final end of man. “For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.” (1 Cor. ii, 11.) “And no man knoweth the Son, but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him.” (Matt. xi, 27.) Unless, therefore, we are in possession of the “Spirit of God”—unless it be revealed unto us by the Son of God through the all powerful agency and influence of that Spirit, or our eyes be opened to behold one raised from the dead, we have no knowledge, nor *can we know* that we shall live again beyond the grave, or that Christ was raised from the dead. Do you believe that God lives? Yes. Some may say we know the spirit is immortal, that it will be again united with the body in the resurrection, because this doctrine is laid down in the Bible. But if this is all the evidence they have of its truth,

they *know* nothing about it. The Bible cannot give them this knowledge. They may believe it—they may believe the Bible and all that it contains, but belief is not knowledge. The ancient Apostles had a knowledge of the resurrection of Christ, not merely a belief, and they have left a record of the fact in the New Testament, and blessed are they that *believe* in Christ through the testimony of the Apostles, if they will *do* the will of the Father as it is revealed, for then they “shall *know* of the doctrine whether it be of God.”

Could Prof. Morse, or M. Jacquard, to whom reference has been made, have accomplished what they did with faith or belief only? Never. Works were necessary, and the results of their faith or belief, and works combined, remain as evidence to us that they possessed the knowledge and skill which they professed to have, but the mere sight or belief of such evidence will never give to us the knowledge nor the skill which they possessed, nor enable us to understand Telegraphy or operate in it, nor manufacture a Jacquard loom, or manipulate one.

Go to the ministers of the day, and ask if Jesus lives—they say yes; but how do they know? They say by the Bible. Is that all the evidence they possess? Yes. They claim no revelation to themselves, no manifestation of the Holy Ghost, no visitation of angels, no “testimony of Jesus which is the spirit of prophecy,” therefore the most they can reasonably claim, or pretend to *know*, is that the Bible declares such and such things respecting the resurrection of Christ the Lord from the dead, which is to them no knowledge of the fact. The Apostles did know, for it was revealed unto them; their minds were opened by the power of the Holy Ghost; they saw, they heard, they experienced for themselves; and they (the ministers) *believe* that we have their testimony in the Bible, and they *believe* that testimony is true. But this alone is but the shadow of the substance, as when one who is hungry or thirsty dreameth, and behold he eateth and drinketh, but he awakes and his soul hath appetite, for he is hungry, thirsty and faint. Their faith is well enough

far as it goes, but it is not sufficient. "Faith without works is dead."

We are asked, Do you believe the Bible? I answer, yea. I will go further, and say we know it to be a true record, so far as it is correctly translated, of the dealings of God with his ancient people, but it contains only a very diminutive part of the great whole; but what we have, was written that we might *believe*, and that believing, we might have life through the name of Christ, and through obedience to the Gospel. (St. John ix, 30, 31, & xxi, 25.) But says one, How do you know this? I answer, by revelation, by the power of the Holy Ghost, by "the testimony of Jesus Christ, which is the spirit of prophecy," by inspiration from God, as the Former-day Saints obtained their knowledge. And by what means did you obtain these gifts and manifestations? By obedience to the laws, ordinances and commandments of God; by faith, repentance and baptism for the remission of sins, the laying on of hands for the gift of the Holy Ghost, and continued submission to the will of God, by which we are continually learning until we come to a knowledge of the truth. But I cannot impart that knowledge unto you. I can relate my experience, but in order that you may get this knowledge, you must do as I have done, enter in at the door, and follow Christ the Head.

Do you want to *know* the only true God and Jesus Christ whom he hath sent, whom to *know* is life eternal? If so, seek the Spirit of God, such as rested upon the disciples, and the people assembled on the day of Pentecost; and by following the plan laid down in the Scriptures, you may obtain that Spirit—then shall you receive this knowledge for yourselves, as Peter knew that Jesus was the "Christ, the Son of the living God." (Matt. xvi, 16, 17.)

I desire our friends here to understand that we believe in Apostles, Prophets, Evangelists, Pastors, Teachers, &c.; that we do not derive our authority from the Bible, which is only a book, but directly from God, who is the fountain of light and of every good, and who alone can confer autho-

rity or power. Faith alone will not save us—"The devils believe and tremble." Unless we put works with faith, we hope in vain, and the blood of Christ will not cleanse us from our sins, for which we must answer, though we are redeemed from the sin of Adam. Do we say we believe in the Lord, and that we know and love him, and yet keep not his commandments? If so, then are we liars, and the truth is not in us. "He that saith he abideth in him, ought himself also so to walk, even as he walked." "And hereby we do know that we know him, if we keep his commandments." (1 John ii, 3-6)

We are told we lay too much stress on baptism, but Jesus declares that "Except a man be born of *water* and of the Spirit, he cannot enter into the kingdom of God." It would be difficult to lay more stress upon baptism than is here laid upon it by the Savior.

We do know of what we speak—we have received a positive knowledge that Jesus is the Christ, and if you would obtain it, you must seek it and live for it. Wherever we go we are in the presence of God, his hand is outstretched towards us in mercy, and his power is everywhere manifest to those who enjoy the light of his Spirit, which is free to all, yet the world is groping as it were in the dark. "The light shineth in darkness; and the darkness comprehendeth it not."

The Lord has made ample provision for such as have died without hearing the Gospel. All men will be judged according to the deeds done in the body. It is impossible for the wicked and ungodly to enter into the celestial kingdom, until after they have met the just demands of the law, and can claim the mercy of God. All men will eventually be saved, except the sons of perdition. May the Lord bless you, and the light of truth shine upon you and upon all the honest throughout the earth, in the name of Jesus. Amen.

Prest. Gowans presented and read the statistical and financial reports of the Manchester Conference for the year ending 31st of December, 1874, as follows:—15 Branches, 64 Elders, 31 Priests, 8 Teachers, 16 Deacons, 380 members—total, 499. 46 baptized,

16 cut off, 11 died, 63 emigrated, 11 removed. The total receipts on Tithing, Books, Individual Emigration, Poor and Public collections, £330 19s. 2d. The reports on motion were accepted.

The authorities of the Church were presented for the acceptance of the Saints, and unanimously sustained as follows:—Brigham Young, Prophet, Seer and Revelator, and President of the Church of Jesus Christ of Latter-day Saints in all the world, together with his Counselors. The Quorum of the Twelve Apostles as they now stand organized, with Orson Hyde as their President. John Smith, Presiding

Patriarch of the Church. To sustain all the Priesthood and organizations of the same as they are set apart in Zion. To sustain Joseph F. Smith as President of the European Mission. To sustain H. S. Gowan as President of, and Edward Snelgrove and L. Holbrook, Traveling Elders in, the Manchester Conference. To sustain the Presidents of Branches, and all the local authorities of this Conference as they now exist.

After singing the hymn commencing, "We thank thee, O God, for a Prophet," Elder Miller pronounced the benediction.

[TO BE CONTINUED.]

TRUTH AND LIBERTY.

The most elevating and ennobling heritage that God has vouchsafed to man, is enshrined in Truth and Liberty. When the mighty God of battles goes forth to combat with falsehood and error, Truth is His strongest weapon, and knowledge his greatest power. Truth was revealed to man; and lo, the light of immortality broke through the starless gloom, and made it the portal of eternal day; that day when the light of revelation inspired the noble patriots that framed the Constitution of this once glorious American Republic. Where now are those veteran Fathers, where now is that freedom of which the American people have so long boasted? Is it found in our lovely Deseret, or in New Orleans, where the mighty conflict for liberty cost the noblest blood of our veteran Fathers who willingly fought and died, to bequeath to their posterity the richest legacy ever bestowed upon man? To the standard of Liberty, all nations have looked with a fond hope to find a home where freedom and equal rights could be enjoyed by the poor and oppressed who would come and maintain the Constitution. Shall it ever be said of the Goddess of Liberty whose proud head has been reared by the shedding of the blood of our veteran Fathers, that she had cause to mourn and bow the head in shame or bathe her cheeks in tears, that her sacred name has

been desecrated by political demagogues and office-seeking carpet baggers, who love not our Country's honor but their own aggrandizement? God forbid! Let every true American citizen join in one universal answer, No! until that sacred name LIBERTY, shall be honored and heard to reverberate from the Atlantic in the east to the Pacific in the west, and be echoed in cries of Liberty from Canada to the Gulf of Mexico, until every State and Territory shall unite in the one great clause in the nation's constitution. "All men are born free and equal and have the right to serve God according to the dictates of their own consciences."

Where is there another nation under the whole heavens in which the kingdom of God could have been organized and set up, without violating the laws of the land? Nowhere! The immortal Washington, the Father of his country, was inspired by the spirit of truth, to raise the standard of liberty where truth could exist, and find a home in the hearts of the children of men; to shine forth in power and splendor, until "darkness and error shall flee away like the mists of the morning before the noonday sun. Until it shall no more be said that "darkness covers the earth and gross darkness the minds of the people." But peace shall flow like a river and

the knowledge of God shall cover the earth as the waters do the great deep. And men shall beat their swords into ploughshares and their spears into pruning hooks, and the nations shall learn war no more. This is the mission of Truth and Liberty, so beautifully illustrated by the poet, P. P. Pratt, in the "Standard of Zion:"
 "The white flag so rare, still floating in air,

Proclaims 'mid the mountains that peace is now there."

May every true patriot and friend of liberty proclaim against any violation of their constitutional rights, until "peace on earth, and good will towards man," shall be added to truth and liberty, and hasten the day when the righteous shall rule. For "when the wicked rule, the people mourn."
 —*Woman's Exponent.* W. E.

ST. GEORGE ITEMS.

St. George, March 20, 1875.

Editor Salt Lake Herald.

Quite a series of excitements have occurred here of late. The first and most agreeable was the intelligence of the removal of McKean, C. J., the mission jurist. On the news being received "the boys" turned out with music and song, bonfires and loud huzzas, and the waving of flags, and thunders of cannon.

Mr. Charles Savage, photographer of Salt Lake, and a young painter of the same place, are making us a visit, to take views and sketches of our magnificent scenery, as well as of some of our wonderful plants, including views of groves of Joshua's (yucca brevifolia) and rare specimens of cactus trees, views of the Temple, our beautiful city, &c.

The next marvel was the arrival, last night, of about 200 Shebit Indians, who came and demanded baptism—the result of some supernatural influence through their prophets and "medicine men," similar to like demonstrations in other parts of the

Territory. Early this morning a large concourse of red and white people were gathered around the pool on Mount Hope—Savage, of course, with his instrument, was present and took several views. Several persons were appointed to administer, and after singing and prayer, nearly 200 of the dusky denizens of the forest—men, women and children—went down into the water and were baptized, after which, food to sustain them for the time they remained was donated and collected by the citizens.

Another sensation occurred in the fall of about six inches of snow early yesterday morning. The children romped, played and enjoyed it for a brief hour or two, but ere nightfall the earth assumed its usual dingy hue. Fruit in bloom is very much damaged by hard frosts, and there is quite a loss in bees.

Improvements at the Grand Gulch mine are lively. Our population is greatly reduced by the leaving for home of the great body of Temple hands.
 J.

We are working for the advancement of the Kingdom of God—gentlemen.

Have the courage to obey your Maker, at the risk of being ridiculed by men.

THREE THINGS.—A judge should hear courteously, answer wisely, give judgment without partiality.

THE MORMON EMIGRATION.—The Mormon Church has established the best plan of emigration in the world. By the operations of Brigham Young a Mormon proselyte is taken from his Welsh or English home, caught up in the arms of the Church and safely deposited in Utah—his way protected, his course clearly marked, and every comfort that can be given to a traveler bestowed upon him.—*New York Herald*, March 31, 1875.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, APRIL 19, 1875.

FAITH.

FAITH is the first principle of Salvation! Marvelous in its operations—saving in its results. Being an attribute of the mind it is a common blessing universally enjoyed. It incites mankind to action. Through its lively exercise the farmer sows the seed, expecting to reap a rich harvest; Columbus navigates the broad Atlantic, hoping to discover a Western route to the East Indies, resulting in the discovery of a New World! Joshua commands the “sun to stand still,” in order that the enemies of Israel might be overthrown; Noah builds the ark and is saved! Joseph Smith prays to God for wisdom, and Brigham Young leads the Latter-day Saints to the good pastures of the valleys in the “everlasting hills,” as Moses led the children of Israel from Egyptian bondage to the land of Canaan.

“Without faith it is impossible to please God.” “All must believe that there is a true and living God, who made heaven and earth, the sea, and the fountains of waters.” It is as reasonable for a man to believe in the Great Author of his existence, as it is for a boy to acknowledge his father. The fact that there is a veil existing between humanity and Deity, does not exempt man from exercising faith in God, nor excuse him for unbelief. The promise is “Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things! So then *faith cometh by hearing*, and hearing by the word of God.” (Rom. x, 13, 14, 15, 17.)

It requires faith on the part of an Elder, to leave his family and friends, when called on a mission to preach the Gospel, and to go forth without “purse or scrip” in that holy calling. We never behold a true missionary of this class, thousands of miles from his home, without feelings of admiration, and praise to God that there are men of firm integrity, again enlisted in the cause of human redemption. Noble co-workers with Christ in the advancement of our race, laboring for the present and future happiness and exaltation of the human family—blessed are ye in your labor of love!

Now “the just shall live by faith.” It is well that the lamp be always burning, that faith fail not. *Fail?* let not that word be found in our vocabulary! It is the mission of the Elders to *seek* the scattered sheep—to lead them to the fold of Israel. Watch and be sober. Have faith and be zealous. Pro.

phesy good concerning Zion, for "God is known in her palaces for a refuge." "They that turn many to righteousness shall shine as the stars for ever and ever." The highest ambition of a Missionary is to bring souls to Christ! Leave the ninety and nine sheep feeding in the rich pasture of God's providence, and go seek for the "lost one" in the wilderness. You will experience much joy when you find it—there will also be joy in heaven!

Faith! Brother have faith! Sister have faith! Little children have faith! "Contend earnestly for the faith once delivered to the Saints." The Lord's hand is always visible to the eye of faith. If you are still in Babylon, and likely to be, have faith. If your mission is appointed you here in the divine Wisdom, faithfully fulfill it. It is only for a brief season. Yet a little while and you will be gathered to Zion. The Lord, however, hath need of witnesses in the midst of the nations. Ye are his witnesses, if ye are faithful to your covenants, to the honor of Christ and the saving of souls in His kingdom.

Warn your neighbors, O ye Latter-day Saints. Pray in *faith* for them, that they may be brought to a knowledge of the truth as it is in the Gospel. Pray earnestly and without ceasing. Testify of what you know, of what you believe, of what you have witnessed, of what you have realized.

"Blessed are they that have not seen, and yet have believed." Doubt produces fear, and fear "hath torment." The eye must be lifted to God for strength. In faith, nothing doubting, we are invited to draw nigh unto Him. Then He will draw near unto us. Man is born unto joy, as the sun travels from east to west. As day succeeds night, so will the sweet follow the bitter; and exaltation humility of spirit. Be valiant in a noble cause. Conquer! There is a bright crown laid up for him that overcometh the evil of the world. Seek to obtain it. We must all labor, faithfully labor in the Lord's vineyard. We shall reap the benefits of our own efforts.

Faith will enable us to triumph. While it assures us of victory, it will lead us on till we have accomplished our destiny. Have faith in God!

E. H.

ABSTRACT OF CORRESPONDENCE.

Elder E. N. Freeman writes from Sheffield, under date of April 1st:—"We commenced open-air preaching last fall in villages around Sheffield, and kept it up so long as the weather would permit. We intend to commence it again as soon as the spring opens. I feel like doing my duty or be found trying. I desire to clear myself from the blood of this people, for I know we, the Elders of the Church of Jesus Christ of Latter-day Saints are held responsible by Him, and if we do not declare the word we have been sent to declare we shall come under condemnation, therefore I want to warn the people that I may be clear. Elder P. Barton and myself intend to go forth in the highways and by-ways and speak as the Lord shall give us utterance. We know that God is strong, and if we seek to do his will he will make us valiant in testimony, and we shall be able to bring souls into His kingdom."

Elder B. H. Watts writes from Gloucester, March 29th ult.:—"The people of Gloucester read the Mormon Correspondence in the columns of the "Gloucester

Mercury" with much interest, every paper was sold. I think another letter will appear from sister Hawks touching Celestial Marriage. It will set the people a thinking. The faith of the Saints is increasing in this part of the vineyard. They rejoice at the idea of holding a Conference in Bristol. We anticipate a good time this summer preaching the Gospel in the open air."

MISSION NEWS.

President Joseph F. Smith, accompanied by Elders Edward Hanham and William B. Barton, paid a visit, on the 7th instant, to the Saints at Orrell Post, and Upholland, Lancashire. Arriving from Liverpool at the R. R. station at 10.15 a.m., they were met by brother Edward Baldwin, who was waiting to escort them to his house. On approaching Orrell Post, flags and banners were seen gaily floating in the breeze, and many people in the open air awaiting their arrival. This was a very pleasing reception, coming as it did from the people the great majority of whom were non-members of the Church; such a manifestation of kindness was much appreciated.

The brethren finding themselves "quite at home," immediately published their intention to hold a Camp Meeting at Orrell Post, opposite the Stag Inn, at 5 o'clock p.m., and then visited the people at their residences, and invited them to attend.

At the hour appointed Elder Barton called the meeting to order, which was then opened by singing and prayer.

President Smith addressed the people for about forty minutes upon the first principles of the Gospel, restored by a holy angel, through the instrumentality of the Prophet Joseph Smith. He also said the Latter-day Saints believed the Bible known as King James' translation. They accepted all the truth contained in modern Christianity, but not the errors. Moreover, they believed all that God does now reveal. He bore testimony that Joseph Smith was a true Prophet, that he was martyred for the cause of truth, and admonished the people to be sober, virtuous and honest, and invited all to repent and be baptized for the remission of their sins.

Elder E. Hanham then addressed the meeting. He showed that all little children were saved through the atoning blood of Christ without baptism, and very beautifully alluded to the blessing of little children by the Savior, which was an institution of the Gospel. Said that the Saints were prospering in Zion, and that the Lord was gathering his people to that place for their salvation, temporally and spiritually. The Saints being the savor of the nations, what will become of the nations when all the Saints are gathered out?

Meeting was dismissed by Elder Barton.

President Smith having returned to Liverpool, Elders Hanham and Barton proceeded to fill an appointment at Upholland, a lecture having been announced by placard; subject: *Salvation for the Dead*.

At seven p.m., Elder Thomas Swift presiding, meeting was opened by singing, and prayer by Elder Peter Rowbotham.

Elder Barton read the last chapter of the Prophet Malachi.

Elder Hanham then addressed the congregation, taking the 5th verse of the chapter read as a basis for his remarks. Said he loved man, for man was his brother, and was made in the "image and likeness of God." Spoke of man's superiority over the brute creation, as evinced by the progress he had made in the arts and sciences; and in his perpetual thirst for knowledge man proved himself a progressive being, unlike the beaver, who built its house to-day as it did a thousand years ago. "Man was made a little lower than the angels," in order to be crowned with glory and honor. Speaking of the salvation of the soul, he maintained that although multitudes have had the privilege of hearing the

Gospel and believing in the Savior, far more by millions on millions had died without the privilege, many of whom lived before the Savior came in the flesh, while many have lived since he came. Where are all the spirits of such at this time? In the world of departed spirits, where they have and will have the privilege of hearing the Gospel! Christ himself, while his body lay in the cold tomb, went to the prison of the departed and preached the Word of life unto them. (1 Peter iii, 19, 20.) It may be asked of what use is it to preach the Gospel to disembodied spirits, how can they be made partakers of its blessings, seeing that the Gospel is a system of faith and ordinances? The answer to this question is plain: men and women on earth can attend to the ordinances for them, if they possess the keys of this power—the Priesthood. In St. Paul's day the living were baptized for the dead. (1 Cor xv, 29) "If the dead rise not at all? why are they then baptized for the dead?" In these days the Latter-day Saints are baptized for the dead. In Zion they are attending to this important ordinance at the present time. "As the tree falleth so it lieth," until it is taken and put to a good use. Such a one as Judas Iscariot, however, must lie where it falls, for ever. He is a son

of perdition, having committed the unpardonable sin against the Holy Ghost, which cannot be forgiven in this world neither in that which is to come; he "fell" and went to "his own place." As an accessory before the fact, to the death of Jesus, he was guilty of murder in the first degree. "No murderer hath eternal life abiding in him." (1 John iii, 15.)

It may be observed by some one, that "baptism for the dead is salvation by proxy." Certainly! Are not all mankind saved by proxy? Did not Jesus Christ do that for us all which we could not do for ourselves? It is not for man to limit the power of the Almighty. This is a true principle running through the whole plan of human redemption. St. Paul expresses himself thus, "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the Church." Col. i, 24. "Saviors (plural number) shall come up on mount Zion." Obadiah 21st verse. "The Kingdom shall be the Lord's!" Christ is Lord of Lords, and Savior of Saviors!

Benediction by Elder Barton.

The room was filled to overflowing, excellent order prevailed, and the discourse was listened to with profound attention.

CORRESPONDENCE.

ENGLAND.

20, Bishop's Grove, Ball's Pond Road,
London, March 31, 1875.

Prest. Joseph F. Smith.

Dear Brother,—I thought a few lines from me, to let you know that brother Nuttall and myself are still in the land of the living and well, would not be amiss.

To-morrow we will go to Brighton, I think still cannot say positively. If we do, will leave here Friday for Birmingham, on our way for "42."

Broas. Burton and Fowler are here

at present, and will stop until next week. They have treated us with every kindness, and done all they can to make our visit as pleasant as possible.

Before coming to London I had no conception of it, and I consider it is a little world of itself. Of all the places I ever saw, this excels them, and makes me wonder where all the people come from, and where they are all going, and how they live. Judging from the appearance of some of them, should say,—*they don't live*,—but get along in a way not much to be envied.

On Sunday last we had the privilege of attending meeting at the "North

London Branch" in the afternoon, and in the evening brother Nuttall went to the N. L. B. and I to the "Whitechapel" Branch, and I can assure you there was a much better spirit in these two meetings than what I have experienced since I have been in England, something after the style I have often heard you speak of. The spirit of God was surely there, every one seemed to feel good and happy, rejoiced in the good work, and wished to do all the good that lays in their power.

Praying God to bless you with his Holy Spirit continually.

Yours in the Gospel,

E. I. YOUNG.

P. S. Kind love from L. J. N., R. T. B., and H. F. to yourself and the brethren at 42.

Elders Burton and Fowler have been here since Friday, and will stay until after Sunday next, at which time they hold Priesthood meetings. They have treated us kindly and made our visit agreeable.

Elders Hardy and Binder are out in the Conference, and are well in health and spirits.

London is truly a great city, almost a world within itself. Brother Young is now writing you. My health appears somewhat better. Sister Ellis has been attending on me for my good.

Bros. Burton and Fowler join with me in kind love to you, brother Hanham and all at 42.

I remain your brother in the Gospel,
L. JOHN NUTTALL.

Canterbury, March 29, 1875.

Prest. Joseph F. Smith.

20, Bishop's Grove, B. P. Road,
London, March 31, 1875.

Prest. Joseph F. Smith.

Dear Brother,—I take pleasure in dropping you a few lines.

We met brother Morton last week as per appointment and spent a very pleasant evening. On Sunday last we attended meeting at North London Branch in the afternoon; also attended at the baptism of seven (7) persons. Elder Burton officiated. Among the number baptized was a Jew, an aged person, who seemed to be sincere in what he was doing. From the baths we repaired to the meeting-house and attended to the confirmations, and partaking of the Sacrament. In the evening Elder Burton and myself went to the N. L. Branch and Elder Fowler with Elder Young to the Whitechapel Branch. We had a splendid meeting, quite a number of strangers present, who seemed much interested in the remarks made. This (the North London) is one of the live Branches, the Saints are enjoying their religion and feel well. This evening we attended the meeting at Whitechapel, and had a good time, a good spirit prevailed. The work is progressing favorably in this Conference, under the care of Prest. Burton and the brethren associated with him.

Dear Brother,—The Diocesan "tone" of this ancient city, like that of York, is at once noticeable. Although passing this way several times in visiting the Branch of the Church here and the Branches contiguous, the same "stayed" feeling, apparent veneration from age for the venerable cathedral pile, and St. Martin's, the first "Christian" Church built in England, is ever striking; but the oppressive spiritual blindness is appalling, for men truly do not *seem* to know the difference between the "Gospel trumpet" and the "Devil's Gong" as noticed in the STAR. The Saints have mostly gathered from this place—ten went last year. I go on to Dover, Sandwich, Ramsgate and Margate, returning and holding meeting at Littingbourne adjoining Milton,—thence to London.

My mind has been impressed recently with several remarkable cases of *healing* that have come under my immediate observation.

I was called to bless a child whose life was despaired of, we anointed it and rebuked the disease—afterward took it in our arms and blessed it. When I shortly returned the child was in perfect health, to the astonishment of the neighbors, and of the mother who was not in the Church.

A young lady (sister) having suffered for some time with prostration

and alarming emaciation desired baptism for the restoration of her health. I attended to the ordinance according to her request and faith, she immediately began to amend and in a few weeks was not only strong but robust, in perfect health, and to-day is a living witness of the "fruits of the Gospel" and glorifies God.

A woman suffering from acute inflammation, pronounced hopeless. She sent for us, we administered to her in the name of the Lord: she almost immediately recovered and went to service. I shortly afterward baptized her. I met her again yesterday, at public meeting, and she witnessed to those present what I am now recording.

A lad several years in the Church, taken dangerously ill, in the last stage of consumption, pronounced by physicians beyond recovery, who said one lung was consumed and the other rapidly wasting away—the faithful mother yielded not; the boy was administered to; united and constant prayer was offered for him. With gratitude he signifies to day the power of the Priesthood and the efficacy of faith.

A sister suffering with severe pleurisy and inflammation, sent for the Elders; we anointed and blessed her, rebuking the power of Satan. She immediately recovered.

A young man taken down with inflammation of the lungs, his sister by his request sent for us, we visited him, anointed and blessed him; he was healed, gave God the glory, and received the Gospel.

A lady very low with bronchitis and a combination of diseases, sent for us, we administered to her, she signifying her desire and determination to receive the message of the Gospel now sent forth for the last time for the salvation of the children of men. When I shortly afterward met her at public meeting she greeted me, glorifying God and rejoicing in the blessings of the Gospel.

This is a small portion of what might be enumerated, and in the cases mentioned the persons themselves can bear witness to this record. Infidels to the mission of Jesus pronounce him an impostor. Modern "Christianity"

so-called, instead of establishing the *divinity* of His mission confirms and strengthens this blasphemy by *denying* the "power of the Gospel" He promised to believers.

Recording these facts to add to the bright array of living testimonies for the "*fruits of the Gospel*."

I remain as ever, your brother and fellow-laborer,

MILTON H. HARDY.

SCOTLAND.

Dundee, April 8, 1875.

President Joseph F. Smith.

Dear Brother,—I am pleased to be able to say that I am well and happy, and that the cause of truth continues to prosper in the North. The Saints are feeling well and the Priesthood energetic. The universal testimony from beyond "John O'Groats," to the Firths of "Clyde and Forth," where I have the pleasure of the communion of the Saints is, that they never felt better in, or more determined to go forward, in the work of God. And as an evidence of the genuineness of this feeling and determination, several are arranging their business with a view of going to Utah this coming season, and the prospects are that quite a number will leave the North for Utah this year. An increase of the spirit of unity among the Saints is apparent; their love for each other as a consequence is increased. It is a pleasure to see them cheerfully help to bear each other's burdens, which they are doing here to an extent that I never before witnessed in my travels. Where sickness prevails and death occurs, they seem to make it personal bereavements and distresses. God will bless them. They have my blessing.

The current Theological questions, and matters of Church polity as I mentioned in a former communication, are disturbing the public tranquillity. The great gulf that separates the leading "lights," both as regards ecclesiastical matters themselves and Church and State matters combined, are making "men's hearts fail them for fear;" the prospective view to them is dark and ominous, while as our "light shines before men" they see our solid foundation—*increase their*

joy in the Lord and rejoice in the glory to be revealed; so that an increased interest as regards our position is clearly manifest. With best wishes and a fervent God bless you, I remain your fellow-laborer and brother,

PETER SINCLAIR.

SCANDINAVIA MISSION.

Copenhagen, Denmark, April 7, 1875.
Prest. Joseph F. Smith.

Dear Brother,—Your welcome favor of 2nd inst. came to hand yesterday, for which accept many thanks. I could not at present say exactly what time the last company from here this season will leave, but in all probability for what I now know, I should say about the latter part of August. The probable number to emigrate from here at that time, considering the present circumstances and judging from the past, I think would be about as last year, from 150 to 175 adults. It will however depend some on the fares, and what assistance may come from Utah. I am in hopes that the fares will be no higher than they were last year; at the same time I shall of course go by the figures you have stated, until otherwise directed.

I am thankful to learn that you intend paying us a visit before long, and we shall be very glad to see you, and to bid you welcome in our midst, always appreciating your kind and friendly counsels and instructions. The time is now at hand when we shall have to release some of our brethren

who have been laboring in the ministry during the winter season. Our Utah Elders, together with the native brethren, have done much good among the people, both among the Saints and strangers. Many meetings have been held, and a large amount of books and pamphlets disposed of throughout the country; and so far as I know the brethren have labored faithfully, and discharged their duties as men and servants of God; for which I feel very thankful, trusting that the seed sown may bear fruit in the Lord's own due time. I feel that the Lord has abundantly blessed our labors, even far beyond my expectations, for which his name be praised forever.

After a long and to some degree severe winter, spring has now opened, causing relief to the poor, who have more or less suffered, being unable to obtain or procure the necessities of life; yet I am grateful to know that our people have been measurably comfortable.

Many are now making calculations for emigrating, and I am happy to say to the credit of the Saints, that as a general thing they have been very diligent in saving all they could for that purpose. All is well in the Mission so far as I know, but of which I soon expect to be personally acquainted. A week from to-morrow, if all is well, I leave for Christiana. With kind love to yourself and associates, in which the brethren join, I am yours truly,

C. G. LARSEN.

UTAH NEWS.

From the *Deseret News* :—

JUDICIAL.—This morning (March 22nd) a large number of members of the Salt Lake bar signed a petition addressed to the Governor, asking for the assignment, *ad interim*, of Associate Justice Philip H. Emerson, to the Third Judicial District.

THE THIRD JUDICIAL DISTRICT.—March 23rd, Governor Axtell, in response to a general request of the bar, has temporarily assigned Associate Justice P. H. Emerson to the Third Judicial District.

CONFIRMED.—By reference to our Washington dispatches of this afternoon (March 19th,) it will be seen that the Senate has confirmed the appointment of Hon. David P. Lowe for Chief Justice of Utah, *vies* James B. McKean removed.

From the *Utah County Times* :—

HOME AGAIN.—Hon. George Q. Cannon, our Delegate to Congress, returned from Washington on last Saturday night, March 13th. Mayor Wells and a number of prominent citizens of Salt Lake City went to Ogden to meet and welcome him home from the scene of his labors. Mr. Cannon returns home in excellent health and spirits, and will be heartily welcomed by his many thousands of constituents in this Territory for the very able manner in which he has advocated and upheld their interests at the seat of Government against all secret enemies.

From the *Washington Star*, March 9th :—

COMPLIMENT TO THE UTAH DELEGATE.—Congress declined to play into the hands of the ring of speculators, including some U. S. officials at Salt Lake, who have sought to induce Congressional interference in Utah affairs enabling them to reap some profit. For this prudent course on the part of Congress, the people of Utah are largely indebted to their able Delegate, Hon. George Q. Cannon, who by his intelligence and urbanity prepossessed all with whom he was associated, both in his own favor and that of his constituents.

From the *Salt Lake Herald* :—

The *Salt Lake Tribune* villifies Governor Axtell in one of its columns, and praises him in another. It seems that he has been treated politely by the Mormons, and he has returned the courtesy. This appears to be the sum total of his offence, but some of the Gentiles think he should snub the Mormons. We have known S. B. Axtell, the new governor of Utah, for many years, and we do know him to be an upright, conscientious gentleman who will discharge the duties of his position in an impartial manner. The Gentiles should give him a fair trial before condemning him. He will be a governor for the whole people—not for a faction—and will not make a distinction between men on account of their religious or political belief. We have no disposition to meddle in our neighbor's affairs, but we do not like to see a good man unjustly traduced.—*Daily Independent*, Helena, Mont.

THE GREAT SOUTHERN TORNADO.—Augusta, Ga., March 23rd.—The path of the recent tornado was from 200 to 600 yards wide ; it was cylindric shape and rotated with fearful velocity from the north to the south. The front cloud was as black as night and about half a mile high, the rear was illuminated by a bright light. It traveled nearly due east, veering a little to the north. After devastating Camack, the tornado seems to have divided, one portion going east by north and crossing the Savannah river above and below Augusta, both proving equally destructive, laying waste everything in their track, trees were broken like reeds, and in some instances carried three-quarters of a mile. The tornado was preceded by a dull, heavy roaring, like heavy artillery in the distance. It spent its greatest fury in about three minutes. An eye-witness says the senses were utterly deadened and appalled. There was a crash, a roar and a mingling of 100 terrific and unearthly sounds. The great devastated district embraces eight counties in Georgia and two or three in South Carolina. The destruction of property is immense and the list of maimed and wounded appalling.

HOW TO GET WHAT YOU WANT.—If you would be wise, study hard and treasure up true wisdom ; rich—work hard and cultivate order and economy ; respected—be sure that all your words and ways are respectable, and that you treat others with respect ; honored—prove yourself honorable ; beloved—be lovable ; treated with kindness and charity—so treat your fellow-creatures. And so struggle, if your nature requires struggling with, for whatever you want, trusting in all-wise Providence to direct, and if faithful you will never fall short of your expectations.